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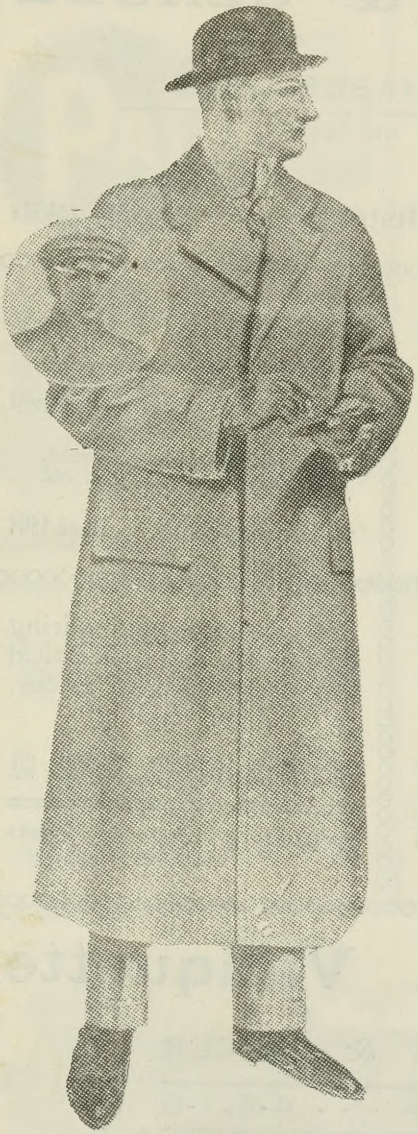

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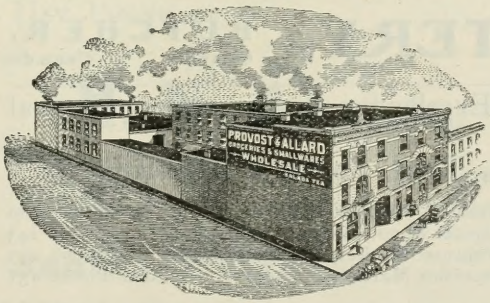

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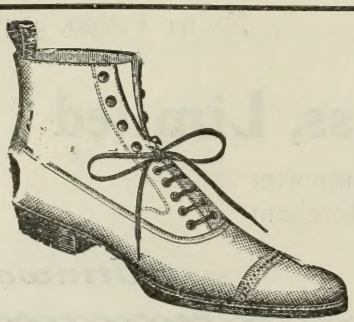

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H. R. H. DUKE OF CONNAUGHT
GOVERNOR GENERAL

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The Bethlehem of To-Day.

PREVIOUS to the birth of Our Lord humanity was dying the death that sin brought upon it, the knowledge of God was lost to all save to the one small nation of the Jews in an obscure part of the world. It would be difficult to conceive of the tidings of great joy, which the annunciation of the angel would bring to a world that had not yet seen Christ, its Saviour.

On a cool December night when the sheep flocks were resting on the hills of Galilee, and the shepherds sat in faithful vigilance to their gentle trust, there appeared in the sky a bright new star, an angel descended from heaven, clad in robes of whiteness, and stood before them. Great was the fear and amazement of the shepherds, the angel seeing this said: "Fear not, for behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour."

To-day that same field which lies to the east of Bethlehem is used to pasture sheep. There is a little village in front of it and on one place is a beautiful olive grove. Anyone who journeys from Jerusalem to Bethlehem, a distance of about seven miles, passes over this field. After the traveller leaves Jerusalem, he passes a hill, upon which stood the building in which Judas Iscaariot sold his Lord for 30 pieces of silver, close by the site is

an old olive tree, on which ignorant pilgrims are told that Judas hanged himself in his grief after the crucifixion.

About midway between Jerusalem and Bethlehem is a building, known as the Tomb of Rachael, and it covers the spot where she is said to be buried. In that vicinity also is the spot that David had his fight with Goliath.

Bethlehem to-day stands on the site of the Saviour's birth. Its combination of one, two, and three-storey houses stretches along the edges and to the summit of the hill. The streets are narrow and winding, and here and there are arched by the houses. The numerous quarries in the proximity afford copious building material, and consequently the inhabitants of the town are mainly quarrymen, stone-cutters and masons. The business section of the city is made up of stores and rude workshops which have structures bearing a striking resemblance to caves. The inmates of these workshops are engaged in the manufacture of crosses, rosaries, and articles of wood and mother of pearls to be sold to tourists and pilgrims, and for shipment to all parts of the world. This town is known to all as the town of independent inhabitants, who have become such on account of their comfortable circumstances. Although the town is not apparently clean to a foreigner, yet it is claimed to be the cleanest in Palestine.

That venerable grotto in which Our Saviour, the Prince of Peace, was born is in the very heart of the town. Over it is built a magnificent church known as the Church of the Nativity. The entrance to this church resembles that of a hole cut through a stone wall, and is so low that even small children who wish to enter must stoop. This church belongs to the Greeks, Latins, and Armenians, each party is compelled to worship in turn and in its own quarters. Mohammedan soldiers are always kept on guard to prevent quarrels which may arise from racial differences and religious dissensions; they also keep guard over the stable or grotto below where Christ was born.

This grotto is under the church, and is reached by a winding staircase. It resembles a cave, and is about twelve feet wide, forty feet long and ten feet in height. The floor is covered with marble. At one end there is a beautiful altar under which is a silver star set into the pavement, and above it is a Latin inscription saying that the star denotes the spot where Jesus was born. At one side of the cave is a recess called the "Chapel of the Manger," where Our Saviour was laid after his birth. The

manger is of brown and white marble, and in it is placed an effigy of the Infant Jesus, thus presenting a beautiful spectacle.

There are many stables in the Holy Land which resemble that in which Christ was born, but the decorations of the cave known as the birth place of Christ have so altered it that the others appear more crude, the floors being made of rough stones. They are frequently large and consequently they are divided into rooms, in which horses, camels, and donkeys are fed. The mangers are stone boxes.

All nations rejoiced when it was announced that the Messiah had come and each year we renew that spirit of rejoicing when at Christmas we recall the birth of Christ which established justice, order, and peace in the world. "Glory to God in the highest, and on earth, Peace to men of good-will."

J. J. KENNEDY, '12.

The Original Thirteen Colonies.

THE original English colonies in North America were Virginia, Massachusetts, New Hampshire, Maryland, Connecticut, Rhode Island, New York, New Jersey, Delaware, North and South Carolina, Pennsylvania and Georgia.

Virginia, the colony which was first populated, received its name from Walter Raleigh. The first permanent settlement was effected at Jamestown, in 1607, by a colony of English gentlemen and criminals sent out by the London Company. The colony struggled through all the stages of disappointment, misery, anarchy, martial law and despotism until the "House of Burgesses" the first representative body in America, was formed in 1619, by Sir George Yeardley. Virginia soon became the most populous as well as the richest of the colonies.

In 1628, English Puritans, led by John Endicott, founded Salem. The government was transferred to America. In 1630, Boston and a number of other towns were founded.

Now we must consider New Hampshire. In 1632 a portion

of New England was given to Fernando Georges and John Mason. In 1629 they divided the colony and Mason called his part New Hampshire.

Under a charter of 1632, a portion of Virginia was transferred to George Calvert, first Lord Baltimore. The second Lord entrusted the execution of the charter to his younger brother and named it Maryland. The inhabitants of Maryland, who were Catholics, treated the Indians with all kindness and, for this reason, we hear of no Indian troubles within her frontiers. They also tolerated settlers of other creeds.

Connecticut, which was founded in 1636, was first settled by Massachusetts' emigrants in 1635. Saybrooke at the mouth of the Connecticut was founded by these emigrants, under a charter granted by the Council for New England to Viscount Say and Seal and Lord Brooke. Since, in the same year, the Council surrendered its charter to the crown, a strong immigration of Massachusetts' people settled in and around Hartford, and established the separate colony of Connecticut, 1636-37.

Rhode Island was founded by a young preacher of Salem, Roger Williams. He was banished for his opinions, which were against the power of the king and of the magistrates. In 1636 he founded Providence Plantation in the territory of the Narragansetts from whom he bought the land. The Island of Aquiday was also purchased from the Narragansetts by other "exiles of Massachusetts, and was called Rhode Island. In 1647 the towns of Providence and Rhode Island united under a royal charter and established a purely democratic government with no state religion.

New York, or as it was first called New Amsterdam, was founded by Peter Minuit, the first of the four Dutch governors, on Manhattan Island in 1626. The success of the colony was due to its favourable situation on one of the best harbours of the world. It was also due to the treaty of peace which was made with the Five Nation Indians, the most powerful confederacy of the Iroquois.

When the New Netherlands were conquered by the English and New Amsterdam became New York, New Jersey received its present name and was granted to Lords Berkeley and Carteret. Under William III. New Jersey became a royal province.

Delaware was founded by a colony of Swedes on the Delaware Bay. Later on, since the settlement prospered, the territory extended into New Sweden, which afterwards became Pennsylvania.

Carolina, which was another part of the Virginia grant, was also an original colony. In 1663 Charles II. issued a charter to seven proprietors and the Grand Model, a very absurd constitution was drawn up by Shaftesbury and Locke. The settlers divided the province into two governments and overthrew the Grand Model.

Then, in 1681, Charles II. granted William Penn, a Quaker, a large tract of land, west of the Delaware, comprising 26,000,000 acres of the best land in the world in exchange for a debt due to his father, and called it Pennsylvania. Delaware was subsequently added to the grant by the Duke of York. In 1682 Penn founded Philadelphia and concluded a treaty of peace and friendship with the Indians.

We now arrive at the last colony of New England, Georgia, which was carved out of Carolina. James Oglethorpe, an English philanthropist established Georgia under a charter of George II. and chose Savannah for his capital. Men from all countries settled here and Oglethrope absolutely excluded slavery from his colony.

Thus we have seen how each colony was founded and ruled we have seen those colonies grow until today they form the most populous and wealthiest of the United States of America.

J. L. Duffy, '15.

In connection with the "Chateau Laurier," the new $2,000,000 Grand Trunk Hotel at Ottawa, it has been decided to establish an ice freezing plant, and the Forbes System of sterilization. This means that every drop of water that comes into the hotel for any purpose is first filtered twice, then sterilized and cooled, rendering it not only absolutely pure from all sanitary standpoints, but clear and free from any coloration.

As regards ice, the water from which it is made will be first filtered twice, then converted into steam, then condensed and frozen, rendering the ice not only absolutely pure but a beautiful clear transparent crystal.

Christmas Thoughts.

OF all the old festivals, that of Christmas awakens in us the strongest and most heartfelt associations. There is a tone of solemn and sacred feeling that blends with our ancient festival and lifts the spirit to a state of hallowed and elevated enjoyment.

The services of the church about this season are extremely tender and inspiring. They dwell on the beautiful story of the origin of our faith, and the pastoral scenes that accompanied its announcement. They gradually increase in fervor and pathos during the holy season of Advent until they break forth in full jubilee on the morning that brought peace and good-will to men.

It is the time of year when families gather together and draw close again those bonds of kindred hearts which the cares, pleasures and sorrows of the world are continually operating to cast loose. The children of a family who have launched forth in life and wandered widely asunder, once more assemble about the paternal hearth, that rallying place of the affections. It is the time when presents of good cheer pass and repass, as tokens of regard and quickeners of kind feelings. Evergreens are distributed about houses and churches, as emblems of peace and gladness. How delightfully our imaginations, influenced by these outward shows, turn everything to melody and beauty. It is, as one great writer has said, "The season for kindling not merely the fire of hospitality in the hall, but the genial flame of charity in the heart."

There is something in the very season of the year which gives a charm to the festivity of Christmas. There are no flowers in the fields, no green foliage on the trees; yet there is that prevailing feeling of happiness that haunts the very air we breathe. The scenes of early love again rise green to the memory beyond the sterile waste of years, and the idea of home and its joys reanimates the drooping spirit of the one whose fate it is to be separated from his old fireside. What bosom could remain insensible amidst the great happiness, and the stir of the affections which pervade this period!

Can we not hear, as the shepherds of old, that ever-glorious and soul-inspiring strain,—

"Glory to God in the highest, and peace on earth to men of good will."

D. J. Dolan, '13.

Exercise.

OUTDOOR exercise is a grand thing. What a noble and praiseworthy sight is it to see the people of all ages and classes taking a little outdoor exercise. But the sight isn't as noble and praiseworthy as it seems on paper, for, as a rule, outdoor exercise is confined to the younger, or as some wise people dubbed it, the "rising" generation. There are many kinds of outdoor exercise. The richer you are the more varied your exercises may be. If you are poor, why then your experience in exercising lies chiefly in taking "shank's mare" to work and home again. Different exercises require different kinds of clothing, and this acquisition of raiment can only be affected by extensive use of mazuma. The working man who walks to work doesn't need any extra habiliments, so it readily follows to the trained mind that walking is the poor man's exercise.

However the "rising generation," as aforesaid, is the exercising generation. This generation exercises itself and also father's wrist writing checks for more "glad rags." It also exercises mother's wits. The most of the exercise is done in the colleges of the land. There may be found football, baseball, rushes, hazings, rooters, joy-riders, hoop-rolling, etc. Football is the best exercise; it is in fact the only exercise at which a man will work four times as hard as he would if he had to beat a carpet or buck wood. Baseball is another good exercise. A student will expend far more strength in a rush shoving and pushing than he would if the people at home asked him to move the piano. Then comes rooting. This exercise is indentified with only the face, mouth, throat and lungs. The rooter of today is the only human imitation of a steam calliope, siren and automobile horn. As a rule a rooter is composed of noise surrounded with ribbons. Some however are composed of ribbons surrounded with noise which amounts to alfst the same thing. The cheer-leader is the controller of from one hundred to ten thousand lung power. He is an active young man, consisting for the most part of an extensive black abyss where the mouth is ordinarily situated in human beings. Another feature connected with this young man is that he has no control, so it seems, over his arms and legs. In fact they run away from him sometimes because of the excessive strain he forces upon

them. But if this young man aforesaid had to wave his arms to keep the mosquitoes away he would surely grumble. Another popular exercise is automobiling; with the awfully rich it often takes the form of joy-riding, for the richer you are, the more fines you can cough up. The automobile itself is a fit subject to exercise upon. It is composed of a spark plug connected by one hundred parts to the tail light and then back again by another hundred to the exhaust pedal. Buy an auto for nine hundred dollars and you will have all the exercise you want; outdoor exercise into the bargain. Autos also exercise horses and mules who are forced to move them when they are tired or the gasoline wont gas.

Among the notable exercises of the day we find the husband. No matter how many whacks he pulls he has to walk to work, expel burglars, do Swedish gymnastics on the tough end of a steak, trot around after forgotten things, hang onto street car straps when he does take a car, and keep his shoes together when he retires. He also has considerable exercise paying millinery bills and buying coal. But he cannot out-do the college boy who exercises at times by stealing trolley-poles, Chinese laundry signs, and "smacks."

In all the walks of life we meet with exercise, in one form or another, half the time when we don't want it. However, "a healthy mind in a healthy body" is a good maxim, and ought to be followed; for exercise, that is moderate exercise, never hurts anyone. If a few more people in this world would take exercise there would be fewer grouches and soreheads. Yea verily.

FRANK A. LANDRIAU, '15.

THE AMERICAN THANKSGIVING.

The American students commemorated their feast day of Thanksgiving by having a "feed," thanks to the Bursar and Rector, the latter of whom very kindly favoured the occasion with his presence. After the meal, which was a very good one, all adjourned to the gymnasium, where a pleasant programme was carried out. Music, cards, dancing and pool caused the time to pass so quickly that the signal to disperse was a distinct surprise to all. Too much thanks cannot be given to the Rev. Moderator, Fr. Finnegan, to whom is owing the pleasure afforded by such an enjoyable evening.

Scientific Instruments.

I BELIEVE that all have heard the story of Columbus and the egg. If not, here it is: Columbus asked some of his companions if they could make an egg stand on its end. They tried, but in vain. Columbus took the egg, gently tapped it on the table, thus cracking the shell, and made it stand on the cracked end. "That is easy" exclaimed his victims. "Certainly," replied Columbus, "once you know how."

If we investigate the mechanism or principles of XX. Century invention we shall find that we somewhat resemble the companions of Columbus. All things seem very simple. The steam engine, the phonograph, the moving pictures, the automobiles and even the numerous kinds of airomobiles, are so many simple mechanical instruments. But someone had to break the egg.

Entering into particulars, the sun motor, perhaps, holds the first place on account of its lofty source of power. It consists of the ordinary working parts of a steam engine, a boiler where steam is produced; but instead of using coal, wood or petroleum as a source of heat the suns rays are converged onto the boiler. This is done by means of large mirrors which are made to follow the motion of the sun by a heliostat.

An instrument which is worthy of note on account of its help in surgery is the X Ray. The rays of light, or whatever you wish to call them, are produced by a certain make of Geissler tubes. The tubes are nearly perfect vacuuns through which electric sparks pass. The hand or any part of the body to be examined is placed in the rays issuing from the tube and a shadowgraph is received on a specially prepared glass which takes the place of the unpolished glass in a camera. The shadow may be received on a sensitive plate and a photograph produced. The mechanism is simple, but what does x stand for?

An invention which is worthy of note is the telautograph. This instrument transmits the exact writing of any person over an ordinary telegraph wire. The mechanism is too complicated to be explained here; it will suffice only to say that the sender writes with a pencil connected to two levers; at the receiver's end, two similar levers connected to a pen follow the exact move-

ments of the transmitter. This instrument is not perfect as yet, but a time might come when it will replace the ordinary Morse code telegraph.

A motive power which might eclipse gas, steam or electricity is liquid air. This is made, as the name implies, from ordinary air by subjecting it to cold and pressure and bringing it to the form of water. This is not to be wondered at, when we consider that water may be either in a solid, liquid or gaseous state, viz., ice, water or steam. When the liquid is to be employed as a motive force, it is placed in a tank surrounded by a vacuum, thus admitting no heat; a small quantity flows into pipes where under ordinary temperature it expands and is made to transmit its power as the steam in a steam engine.

GEO. COUPAL, '13.

Ad Universitatem.

Oh, may our University
Rise greater soon than e'er before
Above her ashes, strong and free,
Like phoenix in the days of yore,
As ethnical mythology,—
Or some old Pagan poet,—sings.

The fabled bird o'er land and sea
In heaven's vault to proudly soar
Sprang from its funeral pyre; but she,—
In present circumstances slower,
By Fate's stern animosity,—
Must brood awhile before she springs.

Tho' soon within her walls may we,
With all her difficulties o'er,
Innumerable students see
In ev'ry branch of ev'ry lore;
Just *yet* she can no *Phoenix* be
Because, alas, *she has no wings!*

The Religious Ideas and Institutions of the Greeks.

WITHOUT at least some little knowledge of the religious ideas and institutions of the Ancient Greeks, we should find very many passages in history and elsewhere wholly unintelligible.

Like every other race the Greeks had some conception of the existence of a Supreme Being and hence cast their belief in the Gods and Goddesses. Their worship was that of the old Aryians, many other elements also being introduced according to their advancement. They supposed the earth to be as it appears to us a plane, round in form like a shield. Around it flowed the mighty ocean, a stream broad and deep, beyond which, on all sides, lay the realms of Cimmerian darkness and terror. The heavens were supposed to be a dome shut down close upon the earth. Hades, a place for departed shades, reached by subterranean passages, was beneath the earth. Still beneath this was a deep pit, Tartarus, made fast by gates of brass and iron, which was the awful prison of the Titons, as far beneath the earth as the heavens were above; and the latter distance can only be conjectured, from the fact that when Zeus, in a fit of anger, hurled Hephaestus, from the heavens to the earth, he fell "from morn to noon, from noon to dewy eve."

The sun was considered as an archer-god, borne in a fiery chariot up and down the pathway of the skies. Awaiting the god in the west was a winged-couch, in which he sank to rest, when it was wafted around to the east where new steeds awaited him. There were twelve members of the celestial council, six gods and as many goddesses. The male deities were Zeus, the father and ruler of gods and men, and the wielder of thunderbolts; Poseidon, ruler of the sea; Apollo or Phoebus, the god of light, of music, of healing, of poetry, and of prophecy; Ares the god of war; Hephaestus, the deformed god of fire and patron of useful arts dependent upon it, the forger of thunderbolts for Zeus, and the fashioner of arms and all sorts of metal work for the heroes and the gods; Hermes the wing-footed herald of the celestials, the god of invention and commerce, himself a thief and the patron of thieves.

The female divinities were Hera the proud and rightly jealous queen of Zeus; Athena or Pallas, who sprang from the forehead of Zeus—the goddess of wisdom and patroness of domestic arts; Artemis, the goddess of the chase; Aphrodite, the goddess of love and beauty, born of the sea-foam. Hestia, the goddess of the hearth; Demeter the earth-mother, the goddess of grains and harvests. Besides the great gods and goddesses that constituted the Olympian Council, there was an indefinite number of other deities and monsters neither human nor divine.

Hades ruled over the lower realms; Dionysus was god of wine; Eros of love; Iris was the goddess of the rainbow; and special messenger of Zeus; Hebe was the cupbearer of the celestials; the goddess Nemesis was the punisher of crime and particularly the queller of the proud and arrogant; Aeolus was the ruler of the winds, which he confined in a cave secured by mighty gates.

There were nine Muses, inspirers of art and song. The nymphs were beautiful maidens, who peopled the woods, the fields, the rivers, the lakes and the ocean. Three Fates allotted life and death, and three Furies avenged crime. The Harpies were terrible monsters with female faces and bodies and claws of birds. They were three in number and tore and devoured their prey with greedy voracity. The Gorgons were three sisters with hair entwined with serpents; a single gaze upon them chilled the beholder to stone.

Besides these there were a number of others, but many of the monsters at least were simply personifications of the human passions or of the malign and destructive power of nature, which was not understood by the common people. In the early ages. it was believed that the gods visited the earth and mingled with men. But even in Homer's time this familiar intercourse was a thing of the past—a tradition of a golden age passed away. Their forms were no longer seen, their voices no longer heard. In later and more degenerate times the recognized mode of divine communication to men was by oracles, by thunder and lightning, eclipses and the flight of birds.

But though the gods often revealed their will and intention through signs and portents, stil they granted more certain communication through oracles. It was believed that these communications were made by Zeus, and especially by Apollo who was the god of prophecy.

Only in chosen places, did these gods manifest their presence and communicate the divine will. These favourite spots were

called the oracles. Also there were twenty-two oracles of Apollo in the different parts of Greece and a much smaller number of Zeus. There were usually in wild and desolate localities.

The most renowned of the oracles were that of Pelasgian Zeus at Dodona, in Epirus, and that of Apollo at Delphi in Phocis. At Dodona the priests listened in the gloomy forests for the voice of Zeus in the rustling leaves of their sacred oak. At Delphi there was a deep cavity in the ground which emitted stupefying vapors, that were thought to be the inspiring breath of Apollo. Over the spot was erected a splendid temple in honor of the god. The revelations were generally received by a priestess, seated on a tripod placed over the orifice. Among the Greeks scarcely any undertaking was entered upon without the will and sanction of the oracle being first sought. Some of the responses of the oracle contained plain and wholesome advice; but very many of them, particularly those that implied knowledge of the future, were obscure and ambiguous, in order to correspond with the event, however affairs should turn, and thus the credit of the oracle would be unimpaired. Thus, Croesus was told that, that if he undertook his expedition against Persia, he would destroy a great empire. He did indeed—but the empire was his own. To the Greeks, life was so bright and joyous that they looked on death as a great calamity; except in the case of a favored few, as being hopeless and aimless. Homer makes the shade of the great Achilles in hades to say:—

"I would be a laborer on earth, and serve for hire some man of mean estate, who makes scant cheer, rather than reign o'er all who have gone down to death."

The celebrated games of the Greeks had their origin in the belief of their Aryian ancestors, that the souls of the dead were gratified by such spectacles as delighted them during their earthly life. During the heroic age these games were only performed at the tomb or about the pyre of the dead. Gradually they grew into religious festivals; the whole community assisted, and they were celebrated near the shrine or oracle of the god in whose honor they were instituted. The idea was that the gods were present at the festival, and took delight in the various contests.

By the sixth century B. C. they had lost their local and assumed a national character. Among these festivals, four acquired a wide-world celebrity. These were the Olympian, celebrated in honor of Zeus, at Olympia in Peloponnesus; the Pythian in honor of Apollo, near his shrine and oracle at Delphi; the

Nemean, in honor of Zeus, at Nemea; and the Isthmian, held in honor of Poseidon, on the narrow isthmus of Corinth.

Of those great national festivals the Olympian secured the greatest renown. In 766 B.C. Coroebus was victor in a foot-race at Olympia, and from that time the names of the victors were carefully registered; that year came to be used by the Greeks as a starting point in their chronology. The games were held every four years and the intervals between two successive festivals was known as an Olympiad.

The contests consisted of foot-races, wrestling, boxing and other sports. Later, chariot-racing was introduced and became the most popular of all contests. The competitors must be of Hellenic race, must be guiltless of any crime against the state, or sin against the gods. Spectators from all parts of the world crowded to the festival.

The victor was crowned with a wreath of wild olives; heralds proclaimed his name abroad; statues were erected in his honour; and he was received in his city as a conqueror sometimes through a breach made in the walls.

These national games exerted an immense influence upon the social, religious, commercial and literary life of the Greeks. Into the four great festivals, excepting the Olympian, were introduced contests of poetry, oratory and history. During the festivals poets read their choicest productions, and artists exhibited their masterpieces. To this fact we owe some of the grandest production of the Greek race. The places where these games were celebrated became great centres of traffic and exchange during the festivals. They also softened the manners of the people, turning their thoughts from martial exploits, and giving the states a respite from war, and by the intercourse of the different cities it impressed a common character upon their social intellectual life.

Closely connected with these games or festivals was the Amphyctyonic Council, a league of neighbouring cities for the celebration of religious rites at some shrine, or for the protection of some temple.

The Greeks believed that their gods grew jealous at good fortune and unusual prosperity and often caused overwhelming calamity. But later this divine idea of envy was moralized into a conception of righteous indignation of the gods, aroused by insolence and presumptuous pride so inevitably engendered by an excess of prosperity.

Whoever hardened his heart against the appeal of a sup-

pliant, the Furies pursued with undying vengeance. Should one, upon the commission of a crime flee to a temple, he became the suppliant of the god to whose altar he clung, and to harm him was a most awful desecration of the shrine. To sit or kneel on the hearth of an enemy was also a most solemn form of supplication. An olive branch borne in the hand was still another, which rendered sacred and inviolable the person who pleaded for clemency.

It may be said that the harsh doctrine of the inexpiable and hereditary character of certain crimes, was finally, like the idea of divine jealousy, softened and moralized, and certain rights for full atonement could be made for personal or ancestral guilt, and thus the workings of the original crime be stayed.

A. P. Murtagh, '15.

Early Settlers and Indians of North America.

WHEN Great Britain first attempted to establish a colony in North America it was the Indian with whom she had to deal first. The Indian claimed the land by right of being the first inhabitant. When the different colonies were marked out their first inhabitants took different means to obtain the land from the redman. These means formed the foundation of the future relations between the Indians and the whiteman.

Maryland was founded on a tract of land for which the Indians were paid. This led them to become very friendly with the English and these good relations were further strengthened by mutual acts of kindness between them. But in Virginia the Indians who pretended to be friendly to the colonists secretly became hostile and a deliberate plan for the annihilating of the colony at a blow nearly succeeded. Roger Williams who founded Rhode Island maintained that the Indians being first inhabitants owned the land and therefore the King should pay for it. This along with several other beliefs soon gathered for him a host of enemies.

Since the massacre in 1622 of the inhabitants of Virginia a hostile spirit had been kept up against the Indians, and in 1644 they made another attempt to wipe out the colony. An active warfare was kept up against them by the English settlers till their chief Oppoconcanaugh was made prisoner.

New York and New Jersey were the two colonies which really flourished. One of their reasons of success was their treaty with the five Nations. Pennsylvania also flourished. William Penn concluded a treaty of peace and friendship with the Indians. In most of the other states the settlers found it to their advantage to treat the Indians right and concluded peace and friendship treaties which helped them so materially in their growth.

It might now be well to see how the French in Canada or New France treated their red neighbors. The French being a Catholic people realized that the Indian, created by God, must needs have a soul as they themselves did. Therefore it was their duty to help save these souls. The Spanish method of treating the Indians was conversion and amalgamation with or without enslavement. The English method was the extermination or enslavement without conversion or amalgamation, and the French method was conversion and amalgamation without enslavement. Recognizing as they did the value of the soul of the Indian their missionaries sacrificed everything for the conversion of the redman and they were very successful. The French were satisfied with a very small proportion of the soil. They endeavored by kindness and good-will to induce the natives to become Christians. The Indians were so susceptible to these kindnesses that the French were able to exercise over them a power based on justice and mutual consent. The wars with the Five Nations were certainly provoked by their destructive raids and expeditions of pillage and murder. The influence of the "blackrobe" soon became a marked one, and with the "black robe" went civilization and soon all along the Ohio and the Mississippi was to be found a net work of Catholic missions. The attempts of the missionaries often met with reverses but this only served to make souls more precious in their eyes.

On the other hand the attempts at conversion to the south were few and unsuccessful. The Puritans made a few feeble attempts but the general belief was that the Indians were a "doomed race of Adam," and quite unworthy that any effort should be made to better their condition. The meagre attempts at conversion were opposed with ridicule and died out. The Indians did not lose this chance to contribute their part to the antagonism, and their raids, murderous and devastating, their tomahawks, scalping knives and torture were ever in evidence. The English forgetting that the Indians had often rescued the settlers of Vir-

ginia from starvation, insulted them, and it was no wonder that the Indian turned upon them as only an Indian can. The English by their superior fighting ability often bested the Indians and such human butchers as Captain Church and Captain Winslow soon exterminated whole tribes at a blow and even included Philip Chief of the Wampanoags who is said to have wept when he heard that a white man's blood had been shed.

So it is quite evident that the treatment accorded the North American redman by the early settlers was in some cases, as in the case of the French, very kind and peaceful; while in the case of the English to the south, it was really barbarous and cruel. The difference in treatment went hand in hand with the religion of these two colonies. The Catholic faith in Canada succeeded in working wonders with the natives while the Puritanism of the New England colonies failed and instead of leaving the Indians with their natural demeanour, it left them with that desire and craving for the white man's blood which was felt so much among the early colonies of the New England States.

F. Landriau, '15.

Christmas.

EVENTS have been recorded as creating epochs in history; celebrations have been held and will be held on the anniversaries of great national feats; success is applauded on every side, and civilization will be characterized by marked stages of advancement. All these successive mutations take place and have their momentary importance. But among these many significant issues, there is one which will come each year with rejoicing circumstances, pass away, and return the following year with increased celebration and festivity. And why should it not, since it may be called man's second birthday. And as one's birthday is an occasion for rejoicing, much greater should be the rejoicing on the birthday of the Redeemer of men.

This unique feast falls on the twenty-fifth of December, and is one which is looked forward to with a heartfelt longing, observed in a becoming manner, and allowed to pass away with feelings of

deepest regret. It is the one occasion on which the rustle and bustle of this busy world seems to be suspended, at least for a while, to give men an opportunity to pay their deepest appreciation and sincere adoration to One who is highly deserving of their inexpressible gratitude.

And why is this an event, unparalleled by others? The answer is obvious when we pause for reflection. Do you not feel grateful to a friend who has done you a favor and would you not endeavour to perform a remunerative deed for him? How much more indebted then ought we feel towards Him, who has wrought out our future destiny. As the prisoner released from bondage feels an ineffable joy at the thought of his freedom, so should be the joy of man when commemorating the birth of Christ, Who on that day came to free him from the darksome meshes of sin.

Although religious denominations are at variance regarding many articles of belief, yet all agree in the Nativity of Christ. And so much do they believe, that at Christmastide special services are held in all the different churches. But in the Catholic church especially the service is most sublime and elevating. What is grander and more consoling than the celebration of Midnight Mass which is sung on Christmas eve? With the interior of her edifices profusely decorated, and with the rendering of special music, the Catholic Church, on Christmas eve, recalls the sublimity of the Incarnation, and demonstrates in a pre-eminent manner the joyful love of the faithful for the Babe of Bethlehem.

S. P. Quilty, '12.

The Progress of Canadian Literature.

IT is impossible in the compass of one essay to give an adequate account of the progress of Canadian Literature. In the first place there is the difficulty of dealing with a bilingual literature.

Canadian literature, as well as Canadian history, opens with the works of Samuel de Champlain. Champlain was an author in the fullest sense of the word; for he even illustrated his own works and drew excellent maps which he published with them.

From the time of Champlain down to the conquest in seventeen fifty nine learned and cultivated men, Jesuits for the most

part wrote in and about Canada; but their books were published in France and for the simple reason that there was no press in Canada. Thus this literature while considerable in extent, was not indigenous to the soil; although in quality it was, perhaps superior to that of the English Colonies.

The English who first came to Canada did not come in pursuit of literature; their valuable time when not occupied in wars and international troubles was devoted to the difficult task of clearing the soil and building houses, bridges, school-houses and churches.

At last peace came to Canada but it was not until eighteen twenty-five or eighteen thirty that any interest in the pursuit of literature began to be felt. The first book in general literature published in Upper Canada was a novel "St. Ursula's Convent" printed at Kingston in eighteen twenty-four. However up to the year eighteen forty-one there was very little literature in Canada on account of her struggles for self government. For this reason the number of our prose writers who have devoted their labours to constitutional and parliamentary history and law is large. Two, however, Dr. Todd and Sir John Bourinot, stand out before the others and have won high reputation throughout Britain and her colonies wherever parliamentary institutions are studied.

The name of Sir John Bourinot must be mentioned in any account of Canadian literature. His literary work is large in extent and is valued throughout all English speaking communities.

However in Canada the progress of literature has not been very great although much good prose writing exists under the heading of Biography and in the Transactions of the learned Societies of Canada.

Among the many noteworthy prose writers the names of Sir Daniel Wilson, Sir William Dawson, Dr. Goldwin Smith and Hunt are the most important.

I. Rice, '12.

St. Catherine's Feast.

In accordance with the custom of the past few years, the French-Canadian students of the University held a banquet on Nov. 25th, the feast of St. Catharine. The menu included every

delicacy that one could wish for, the most important item being: "Soups à la Canadienne." The college orchestra of fiften pieces furnished music during the progress of the banquet, and gave an air of a royal function.

Rev. Father Roy, O.M.I., Rector of the University occupied the chair of honor, and beside him was seated Rev. Father Finnegan, who represented the priests of Irish nationality. Other guests of honor were A. A. Unger, '14, President of the English Debating Society, and A. Gilligan, '14, representing the O.U.A.A., of which he is first vice-president. Short speeches appropriate to the occasion were delivered by the Rev. Rector, Mr. R. Guindon, '12, and Mr. R. Glaude, '12.

When the last course had been disposed of, the cigars were passed around, and all withdrew to the Recreation Hall, where the boys proceeded to have a good time. Popular French songs, sung by the French chorus, games and other amusements made the time pass all too quickly. At ten p.m., the singing of "O Canada" and "God Save the King," brought a most enjoyable evening to a close.

The committee in charge wish to convey their sincere thanks to Rev. Father Normandin, Rev. Father Paquette, Rev. Father Pelletier, the members of the orchestra, and all those who in any way contributed to the success of the banquet and entertainment.

University of Ottawa Review.

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THE SEASON'S GREETINGS.

To each and every one of our readers and friends, *The Review* extends best wishes for a Merry Christmas and a Joyous New Year.

CHRISTMAS.

Christmas is essentially a joyous period, beyond any other season. Christ's birth was a message of gladness to humanity—it announced the glories of heaven, and cast a halo of brightness upon the earth. Without the light of Christianity this world had been dark indeed. The best that pre-Christian sects and philosophers could do, was to make men resigned to the bitterness of adversity. Christianity not only gave men strength to bravely bear misfortune, but it filled their souls with contentment. The

Christian had an anodyne for every grief, whether in the privacy of his inner consciousness, or in the relations of domestic, social, or political life. The thought that every event is by the will of the Deity, the sense of communion with the Man-God, the conviction that our earthly span is but a fragment of a higher, greater life, dulled the edge of pain, and robbed even death of its sting. The martyr as he stepped into the arena, the cleric as he trod the thorny paths of the apostolate, the hermit as he braved the wilderness, each was comforted by the vision of God beyond the bourne.

The scales of blindness had fallen from the eyes of men; they beheld and revelled in the great, consoling, all-embracing truths of Christianity. No philosophy of the ancient schools could equal the wisdom they learned from Christ.

Magnificent was the change of human life when the Babe of Bethlehem was born. And this benign influence has been at work in the world down through the ages, by the medium of the Catholic Church, founded by the Saviour to continue His mission. Her policy has gone hand in hand with her teaching, ever striving to banish sadness. In the early ages of civilization her struggle was a hard one. After the fall of the Roman Empire, might and right were, for the most part, synonymous terms throughout Europe. The feudal lord ranged his retainers, and felt no scruple in seizing as lawful plunder, the property of anyone with whom he was on unfriendly terms. The great keeps, the narrow, winding streets, the beetling battlements of ancient cities are mute testimony to the fact that in those days the warlike instincts of the human race were given full rein. Against all this the church waged an unrelenting and successful combat, by preaching, edict and censure. To her must be credited the "Truce of God," the orders of chivalry, the emancipation of the serf, the abolition of barbarous customs, the recognition of the universal brotherhood of man. But this was not all. She formed guilds to advance the temporal and spiritual interests of the merchant, the trader, the mechanic, each of which had its fixed days of celebration and rejoicing. She apointed the Festivals of the Saints upon which the people abstained from toil. She devised the Mystery Plays to instruct and amuse them, performed on stages which could be moved on wheels about the streets. She perfected harmonious cadences, and blazed a trial through the enchanted realms of music. Her sculptors idealized the art of Praxiteles, in the statues of the saints; and who can gaze on the paintings of Fra Angelico, Raphael, Michel-

angelo, Murillo, Guido Reni, without realizing that here again the Church has had a wondrously softening and joy-inspiring influence on mankind.

Today civilization is drifting away from Christianity as a consequence of its divorce from Catholicity. It is an age of fierce competition, where the strong ruthlessly crush the weak in the mad rush for pleasure, power, and gold. Only by a return to true Christian ideals, by learning anew the lesson of Bethlehem, by seeking to solace the afflicted, to stem the tears of the sorrowful, to succour the destitute, to be of good will to all men, to bear aloft the banner of the Prince of Peace, can we avert the threatening cataclysm of social war and universal anarchy.

INTER-COLLEGIATE AMENITIES.

We have neither the time nor inclination to enter upon a discussion with *Queen's Journal* regarding the Queen's-Ottawa Debate. The following letters, communicated to the Ottawa Press by the Executive of the U. of O.D.S. should prove sufficient to effectively dispose of an unpleasant incident:

Editor Free Press,—In an editorial that recently appeared in *Queen's Journal,* and that was copied in some of the daily papers, the accusation is made that, in the Queen's-Ottawa debate of December 5th, I permitted the Ottawa debaters to speak longer than the time allowed them by the constitution of the Inter-University Debating League. That accusation is absolutely untrue.

Yours sincerely,
S. P. QUILTY,
Chairman of Debate.

Ottawa, Dec. 14.

Editor Free Press,—In an editorial in *Queen's Journal* of Monday last, I am accused of having "used statistics that were practically manufactured out of whole cloth." Kindly permit me to state through the columns of your paper that that accusation is without a tittle of truth.

Yours truly,
J. T. COUGHLAN.

Ottawa, Dec. 14.

Editor Free Press,—The editorial columns of Queen's University Journal, in a late issue, found room for a very ungentlemanly attack upon the chairman of the recent Queen's-Ottawa debate and upon the leader of the Ottawa debaters. That editorial has been copied rather extensively by the press, and we are forced, no matter how reluctantly, to publicly vindicate our honor and resent the insult of *Queen's Journal.*

The University of Ottawa Debating Society did everything it could,—beyond handing the decision of the debate over to Queen's—to make the visit of the Queen's debaters to the Capital a pleasant one. Not one word of complaint was expressed,—as far as we are aware,—by the Queen's debaters before their departure from Ottawa. At a meeting of the Inter-University Debating League Executive, held in Kingston on Saturday last, not one word of protest was heard from Queen's. It was reserved to an impertinent outsider, the Sir Oracle of *Queen's Journal,* to find some hidden explanation of why the Queen's debaters did not win the decision. In finding that explanation, he apparently cared little what aspersions he cast upon the character of the students of a sister institution.

The charges contained in the editorial referred to are indeed serious—so serious that, if they are communicated to the Inter-University Debating League Executive by even so wild a scribbler as the Editor of *Queen's Journal,* the Executive cannot refuse to have them thoroughly investigated. In case he makes the charges to the Inter-University Debating League Executive, the University of Ottawa Debating Society promises that they will be minutely investigated, or it will resign from the League. It will deposit two hundred dollars in the Standard Bank of Ottawa, to be used in defraying the expenses of the investigation in case the charges are sustained, on condition that the editor of *Queen's Journal* makes a similar deposit for the expenses of the investigation in case the charges are declared not proven. It will accept as investigator the McGill or Toronto Honorary Officer of the Inter-University Debating League or any member of the Bench of Kingston or Ottawa; and it will furnish such sworn statements as the investigator may desire from any of its members relative to the recent Queen's-Ottawa debate.

The way is now quite clear to the editor of *Queen's Journal.* Either he must accept the offer of the University of Ottawa Debating Society and substantiate the charges published in his paper; or he must acknowledge them to be false, and apologize for giving

them publicity; or he must formally declare that he insists on being a party to the circulation of a mean calumny.

It is up to the Editor of *Queen's Journal.*

Yours truly,

AMBROSE A. UNGER,

President University of Ottawa Debating Society.

Ottawa, Dec. 14.

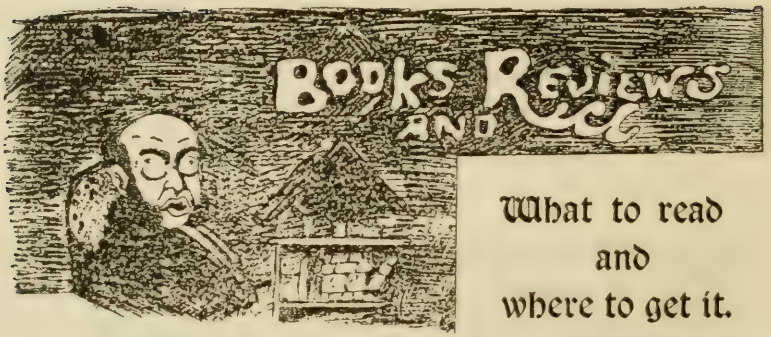
The *Labarum* for November contains a wealth of good reading. "Browning's Dramatic Critics" is an appreciation of that author's endeavours, which we enjoyed particularly, and which contains an abundance of information. Those who take special pleasure in the works of this author should digest the more salient points of this article. The "Columbus Day" poem is a praiseworthy attempt in that realm of litetature, which, unfortunately, is essayed very infrequently by the otherwise prolific contributors to the majority of our College periodicals.

The *Queen's Journal,* among other strong editorials, makes a plea for the furthering of a spirit of true sportsmanship among the Canadian Universities. A word anent this, elsewhere.

The *Georgetown College Journal* contains an excellent short story entitled the "Scheme." The plot is arranged in an ingenious manner and its reading afforded us a few minutes of genuine pleasure.

One of the daintiest publications which comes to our table is *The Young Eagle.* The articles in the November edition are numerous and exceptionally well written. "The Secret of Chaucer's Magnetism" delineates some of his characteristic peculiarities in a lucid manner.

We beg to acknowledge *The Xaverian, McMaster Monthly, The Ilya Yaka, University Monthly, McGill Martlet, Vox Collegii, Notre Dame Scholastic, Niagara Index, Acta Victoriana, Manitoba College Journal, College Mercury, Trinity University Review, Chimes, Queen's Daily, Argosy, McGill Daily, O.A.C. Review.*



The Queen's Promise (Benziger Bros., New York, Cincinnati, Chicago, 60c.). By Mary T. Waggaman.

The story is indeed a tribute to the author. The title is acquired from a legend. A queen had planned the marriage of her daughter to a great prince. The daughter, however, wished to enter a convent. The queen vowed that not until the thistles which surrounded the convent should turn to roses would she consent to her daughter's entering the cloister. Next day roses bloomed in place of the thistles. These wonderful flowers were called the "Queen's Promise." They were transplanted to many other convents, and happily to the one at which our little heroine, Kitty Dillon, was attending. Kitty's father was a sea-captain and away most of the time. She also had a hard-hearted uncle who was owner of the Blackstone ridge smelters. This uncle was on bad terms with Kitty's father, but he decided to pay all arrears due for Kitty,—our heroine's father had been reported lost,—and take her to live with him. With much sorrow Kitty parted with her convent friends. Soon after her arrival at Blackstone Ridge, the men employed by her cruel uncle rise in rebellion and burn his mills. Kitty while seeking refuge, accompanied by her two cousins, discovers the unconscious form of her uncle who has been struck down by the mob. She renders what assistance she can, sends her cousins for aid, and whispered words of penitence into the injured man's ear. Soldiers arrive, who suppress the riot. A priest also comes, and hears the uncle's confession. The uncle recovers and is a changed man. He becomes a kind employer, and a devout Catholic. A church is built at Blackstone Ridge, and the men hear the word of God. Where formerly there existed discontent and strife, now all is peace and harmony. And to our angelic Kitty is due the credit for this great change.

Atlantic Monthly, December, 111.

It is with pleasure that we peruse the many excellent articles in the above magazine. Time and space, however, do not permit us to detail them all. It must suffice then that we mention a few, and trust that from these the readers may form an opinion of the high standard attained by the publication.

Japanese Commercial Honor, by Arthur May Knapp.

Though Japan is one of the powerful nations of the age, yet she is not included in the competition of industry and trade in the world to-day, because of her supposed low standard of commercial honor. This ostracism has been effected chiefly by the reports of tourists, to whose complaints certainly too much credence has been given. Tourists complain of prices, but are they aware that prices are in accordance with the rank of the buyer? The yellow journalism of the United States has made a great mistake in endeavoring to bring about unfriendly relations with Japan, for the latter country considers the States to be the most favored nation on earth.

Pressure of Population—William S. Rossiter.

The universal betterment of conditions which has taken place during the last century has greatly increased population. War, famine and pestilence have given way to prosperity and peace, which are the outcome of increased civilization and good government. Man and woman now find themselves distinct units of society, and recognize their duties as such. There is to-day a tendency in France and United States to limit the family. A man of knowledge who has a large family is considered to be a hero. It is our duty to pause and reflect what will we do?

With God, A Book of Prayers and Reflections, a new work by Rev. F. X. Lasance. Cloth, $1.25.

This is a companion volume to "My Prayer Book—Happiness in Goodness," considered the finest prayer-book in the English language.

"With God—A Book of Prayers and Reflections" will appeal strongly to the faithful in general, in those precious hours when they turn from the pleasures of life to attend to "the one thing necessary," the one real business here below, the salvation of their immortal souls.

But in addition to its general appeal, "With God" will prove especially useful.

To members of the Holy Name Society, to members of the

Eucharistic League, to all confraternities of the Blessed Sacrament, to all devout adorers of the Eucharistic Christ, in particular, in their visits to Jesus in the Tabernacle, and for the Hour of Adoration, a plentiful supply of devotions for these occasions and for the Forty Hours' Exposition will be found in this prayer-book.

*The Tempest of the Heart, (*Benziger Bros., New York, Cincinnati, Chicago, 1.25*).* By Mary Agatha Gray.

This is indeed an extraordinary story. To say that the plot is delightfully original is to say the least. Our principal character, a young monk, is on the eve of being ordained to the priesthood. His one great asset is his musical talent. Truly he is a wonderful singer. When he sings in the woods the voices of Nature seem to join in harmonized accompaniment. When in the urbane theatre, the emotions of his hearers sway in ecstacy before his display of human feeling. But to return to our tale. The monk is sorely tempted to renounce the monastic life upon which he is about to enter. The Tempter, disguised in the form of Brother Anselm's dearest friend, succeeds in striking deep the chords of ambition. The monk yields to the call of an alluring life which may be full of worldly triumphs, and following the will-o'-the-wisp of ambition, he steals away. The monk's sister, Dorothy, a fine specimen of Catholic young womanhood, on being apprised of her beloved brother's flight, is sorely grieved. In all her sad search, our sympathy goes out to her unstinted. Peter, the monk, goes to the city, secures the coveted position which will enable him to become successful, and thereupon embarks on a career of triumph. It is at this time that we have the pleasure of becoming acquanted with Herr Schmidt, a violin player, who has aided Peter. The tender vein of this good man's romance runs throughout the story.

Peter, after a time, seems to fail in his endeavor to combine human feeling with his singing. He becomes remorseful, and decides to leave the public life. He sails for Canada, and under an assumed name secures work on a farm. His heart is being tossed about on the sea of remorse, for he realizes the depths to which he has fallen.

Dorothy hears that her brother has gone to Canada. Full of hope for his discovery, she embarks for the land across the sea, and is shortly followed by Harry Chumleigh, a brother of him who first tempted the monk. After some difficulty, Peter is found. He returns to his former home, and asks forgiveness of the Abbot. The wise priest, however, accepts him only after he has made atonement, surrounded by the circumstances which formerly helped to

drag him down. At last peace reigns. After all, ambition is only human, so let us not reproach, but rather let us take heed.

The author's diction adapts itself in a remarkable manner to the different actions of the narrative. The many and diverse characters are so wonderfully portrayed as to give a clear insight into the eccentricities of human nature.

Among the Magazines.

The good old Christmas spirit is rife among the magazines this month, crying to all who will listen that the Great Feast is at hand.

"The Law of Giving" in the *Extension* reminds us of Shakespeare's Portia, when she says of mercy, "It blesseth him that gives, and him that takes." The writer points out that the Irish people, who under the severe penal laws sacrificed everything for their faith, made a supreme gift, are now, in their prosperity in many lands and in the spread of that Faith for which they suffered, reaping the rewards of their generosity. To assist in spreading the Faith is an honor, and will, moreover, be rewarded. The writer calls upon us to assist in spreading and maintaining the Faith among the poor Spanish Catholics of Arizona, New Mexico, Louisiana and Texas. History repeats itself and a little timely assistance will put these Spaniards upon the road to prosperity as was the case with the Irish.

In *The Ave Maria* there is an interesting review of a book published by M Georges Clemenceau, a French anti-clerical Liberal. It is entitled "South America of To-day" and is a report of observations made by M. Clemenceau while on a lecturing tour in Argentina, Uruguay and Southern Brazil. So much nonsense has been written about the "degradation" of South America that we would expect this anti-clerical French Liberal to swell the chorus. But he does not. With judicial fairness he tells us that "in these countries where blood is hot, misconduct is rare." The poorest classes are not so degraded as they are in Europe; all that can be said of the morals of the middle classes is most favorable; the women virtuous, the men admirable. In the fashionable assemblages at the Buenos Ayres race-course, he found no freak or indecent styles, no demimonde. He was struck by the temperate

habits of the people. M. Clemenceau seems frankly surprised with the morality of these Spaniards. It apparently never occurred to him that their religion had anything to do with their conduct.

The astonishing methods of German Socialists to secure the rising generations to their cause are set forth in *America*. Recognizing that "the boy is father to the man," the Socialists have established hundreds of club-houses for young folks, the condition of admission being a copy of the Arbeiterjugend, a Socialist weekly. This weekly teaches that "there is no God," "creation is the product of evolution," etc., etc. To oppose this growing peril of youth earnest Germans have petitioned government aid. The Minister of Public Instruction responded by creating a million-mark fund for Jugendpflege—the systematic care of youth. The government calls upon the clergy to assist in instilling morality and patriotism into the minds of the young. May they be successful in stopping the advance of Socialism!

"Female Wage-Earners" is a masterly article in *The Rosary Magazine*. The writer points out the evils which have resulted from women entering the labor field in competition with men. Some women have been forced to it by the death of the family bread-winner, but it was not necessity which, during the last half century, caused such an exodus from the home to the office, the factory and the shop. It is to be feared that love of money, hatred of housework, or something similar, was the cause. One of the first evils to result from this exodus was the lowering of wages,—women would accept less than men. Ignorance of housekeeping followed naturally, then unhappy marriages and divorce. Many other evils result from women receiving wages for their work, among which desire for expensive pleasures, extravagance in dress might be mentioned. But it cannot be denied that woman has, at least, demonstrated her ability to support herself.

"Cardinal Vaughan and the Conversion of the American Negro," in *The Missionary,* gives us Northerners some idea of how difficult a problem the negro is in the States when even Catholic missionaries find him a stumbling block. The good work of Cardinal Vaughan, who founded, in America, the community of Josephites, devoted to the spiritual care of negroes, is indeed worthy of praise.

"Silas Wegg" is again abroad in the pages of *The Civilian.* This month that slogan of the Christmas shopper, or, rather, shopkeeper, "Do it early," is the object of his sharpened quill. As he

says, to some Christmas shopping is a "perverted good," to others a "necessary evil." The "perverted good" variety can remember when Christmas shopping did not completely drain the purse, but now,—Oh! we all know present conditions. The "necessary evil" variety are men, poor men, still slaves of Eve. The dilemma of the civil servant is pitiable. Told to shop early, he finds money scarce around the first of the month, and pay-day does not come till the fifteenth.

The Navy Number of the *Scientific American* is here. The progress which the American Navy has made during the last decade is remarkable. It is now second only to the British Navy. Every phase of the subject is treated, the Business Management, Target Practice, the Readiness of the Fleet, the Influence of the Fleet, Ordinance, Target Practice, Submarines, etc.

Priorum Temporum Flores.

We regret to learn of the serious illness of Rev. D. Rhéaume, '04, who is at present confined to his home.

Mr. Louis J. Kehoe, B.A., '94, was a candidate for the East Ottawa seat in the Ontario Legislature. Though defeated, he put up a plucky fight.

On Sunday, Dec. 24th, Rev. J. Ainsborough, '05, will sing his first High Mass in St. Joseph's, his native parish church. He will be accompanied by the best wishes of the students for a long and prosperous career in the service of his Master.

We were glad to receive a visit from Mr. F. McDougall, matriculation '09, who was home on a short vacation. Fred is taking a course of civil engineering in the renowned Troy Polytechnic.

We were pleased to read in the western papers that Mr. Peter Conway, '09, was one of the star performers in the Calgary-Edmonton football match last month, the most scientific and exciting game ever witnessed in the prairie provinces. Pete, it will be remembered, played on our championship team of 1907, and he demonstrated to the westerners that he still retained a good knowledge of the game, which was taught to him by the peerless football tutor, Rev. Fr. Stanton.

The following paid a visit to our sanctum last week:
Rev. D. McDonald, Glen Nevis, Ont.
Rev. J .MacDonald, Kingston, Ont.
Rev. J. J. MacDonnell, Cornwall, Ont.
Rev. J. O. Dowd, Chelsea, P.Q.
Rev. Fr. J. W. Dulin, Alexandria, Ont.
Rev. Geo. O'Toole, Cantley, Que.
Dr. J. J. O'Gorman, St. Bridget's, Ottawa.
Rev. Fr. A. Reynolds, Renfrew, Ont.
Rev. A. Richard, Perkins, Que.

Obituary.

MR. GEO. W. SEGUIN.

The Review regrets very much to record the death of Mr. George W. Séguin, City Collector. Mr. Séguin was born at St-André Avelin, in the County of Labelle, and received his education in the commercial course of the University. He was known by all as a man of excellent characteristics and untiring energy, which enabled him to secure a high social standing. He had a splendid civic funeral, service being held at the Sacred Heart Church, Archbishop Gauthier officiating, assisted by Rev. Frs. Jeanotte, Myrand and Guertin. The deceased was President of St. Joseph's Union in Canada, President of the Little Nation River Railway, and Treasurer of the French-Canadian Educational Association of Ontario.

Personals

A beautiful portrait of Archbishop Gauthier has been presented to the Faculty, which has been placed in the reading-room. It is a gift much appreciated by its members.

Bishop Girouard, O.M.I., of Athabasca, made the University his headquarters during his stay of nearly two weeks. The members of St. Joseph's parish enjoyed a very interesting sermon given by the Bishop relative to his far northern missions.

F. W. Hackett represented O. U. at the executive meeting of the Inter-University Debating League, recently held in Kingston.

A very pleasant hour was spent with Rev. Fr. Smith, C.S.P., who delivered a fine lecture in the Rideau Street Convent on "Newman the Master Craftsman."

Rev. Fathers Peruisset and Sherry addressed the Alumnae of the Gloucester Street Convent at the splendidly attended annual meeting held Nov. 26th.

The two representatives of Alma Mater at the Queens-Ottawa debate, Messrs. Coughlan and H. McHugh, acquitted themselves most honorably.

The Review offers to Mr. H. Bishop, '16, and his family, sincere sympathy on the death of their father. R.I.P.

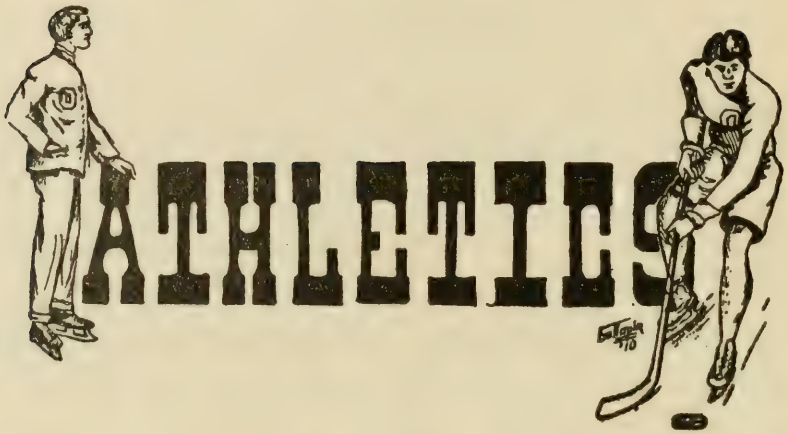
Nearly all the boys will go home for the Xmas vacation, which this year is from Dec. 22nd to Jan. 8th.

A pyrographed football used in the Toronto-Ottawa game, which Their Royal Highnesses witnessed, and a handsomely bound copy of *The Review* are to be presented to H.R.H. the Duke of Connaught.

Congratulations to L. Mageau on the election of his father as M.L.A. for Sturgeon Falls.

Messrs. J. J. Kennedy, '12, and F. W. Hackett, '15, are to represent O. U. at the next Inter-Collegiate debate, which is to take place in Kingston on Jan. 20th, 1912. The winners of this debate will compete against McGill for the championship trophy.

It was a most happy thought indeed that prompted Rev. Fr. Normandin, the zealous director of the French Debating Society, to secure the valuable services of Mr. Colonnier, the well-known elocutionist. The highly-gifted gentleman, an officer of the French Academy, is a past master in the art of impersonation. Fortunate should the members of the society deem themselves in having such a teacher, and may they not forget to thank their devoted Moderator for such good fortune.



Hockey Outlook.

College has had a rather varied career in the hockey arena this year. Knowing she had the goods, she applied to the City League, but owing to not having finished the schedule a few years ago, and perhaps a little fear on the part of the other teams, they were refused admittance. A few days later the league disbanded.

Next an invitation was received from the Ottawa section of the Interprovincial. It was an excellent chance, but Renfrew Rivers caused the trouble this time. College would not take the trip to Renfrew, so the league went merrily on without them. Next the Ottawa Valley League held out the glad hand, but since this necessitated several jaunts from the city they also were turned down.

So they have finally fallen back upon their section of the Intercollegiate. There is some talk of including McGill in this division, but it will hardly materialize. College are quite wise to the fact that with their all-star aggregation they should quite easily vanquish the heavy Laval team. This means a play off with the winners of the other section, probably Toronto, and should they win this, they will fight it out with the champions of the Interprovincial, for the amateur championship of Canada.

In preparation for the big struggles, Rideau rink will be secured and early practice indulged in to have the team in the finest shape. At present things look rather bright for a big hockey year.

University League.

A new league has sprung into existence in the Ottawa College hockey world. On account of the galaxy of stars here this year it was thought advisable to choose twenty-one hardened players and let them fight it out in a league of their own. Had this not been done it would have caused a rather one-sided Intermural League since practically half the big hits are in the classical course. First team will be picked from these three teams so it will facilitate the coaching, and indicate those worthy of a tryout. A single schedule will be arranged and some classy inside hockey will be dished up. There is little to choose between the teams though O'Leary has a little on the others on the defense, but Heffernan makes up for this on the line, while Chartrand has the best balanced team of the three and looks good for the honors. The men have been divided as follows:—

The University League for 1912.

Wild Cats.	*Beavers.*	*Tigers.*
Heffernan (Capt.)	O'Leary (Capt.)	Chartrand, W. (Capt.)
Quilty, S. (Mgr.)	Minnock.	Millan.
Nagle, E.	Poulin, F.	McHugh, O.
Killian, M.	Robillard, J.	Coupal, G.
Sullivan, D.	Huot.	Robillard, H.
Mulligan, W.	Braithwaite, G.	McNally, J.
McFadden.	Madden.	Cornellier, Ph.
Heney.	Murtagh, A.	Renaud.
Callaghan.	Doran.	Sullivan, W.
	Guindon, R. (Mgr.)	Sullivan, J. (Mgr.)

Intermural League.

This league will be doing business on the same old stand, and although termed by the University players the "bush" league, yet before the season is over a few of its men may make the senior players exert themselves to retain their places. It will be kept very select by the fact that after a student has played one game in the higher league he will be ineligible to go out with the "bushers." The game will be kept clean since a flying tackle is the only play not permitted. Such minor offences as testing the strength of your stick over an opponent's head, or pulling his sweater off are perfectly eligible—if the opponent doesn't object. The following captains and managers have been appointed.

Philosophy—Capt. McHugh; Mang. Harrington.
Arts—Capt. Mulvihill; Mang. Burrows and Hackett.
Classical—Capt. Quinn; Mang. McNally.
Commercial—Capt. Lamonde; Mang. Brennan.

Old McGill.

McGill, still suffering from their defeat here and from their disappointing position in the league, have undertaken to criticise "the dirty tactics of College," and the reports taken from the *Review*.

Such a flagrant exhibition of poor sportmanship has seldom before been displayed, even by McGill. First they object to "Gilligan taking a crack at his cover" yet in their report they say that "Masson kicked to Cornellier who was tackled savagely by Digby." A man who acts like a savage should surely not be allowed to play football. Again speaking of their all star team they laud Murray because "he is not a pink tea player." "Consistency thou art a jewel."

Again they defend Savage's decision in Toronto, yet the Toronto papers themselves acknowledge his mistake. They go on to criticise the work of the Ottawa-McGill officials, yet uphold those two specimens of inefficiency they sent here for the Toronto game.

Owing to the value of our space we cannot further answer their childish charges, and the rest of the article was so superficial as to merit no reply.

General Notes.

Jerry Harrington is next year's captain of the football squad. An excellent choice for no one is better versed in football ethics than the peerless middle wing.

The pool tournament is nearing a close with Jarvis and Hayes tied. It provided good sport and was well looked after by "Happy" Daniels.

The "McGill Daily" showed the same bad judgment in choosing the all-star team as the football executive in appointing officials this year. There are only eight McGill men in their selection.

Hockey Notes.

1. Let us first talk about the big things. "Bud" Claffy, the

Buena Vista point man will be here after Christmas. He has about 1½ in. on Hackett and so doubles up when he is playing that he looks like a question mark.

2. Next Landriau will be a candidate for "big" team.

3. Frankie Burrows has decided this year to turn out with the Minto Skating Club.

4. Matty Brennan is in town. He hasn't played hockey since 1909 when he lined up with "Arts," champions of the Intermural league.

5. Cameron expects to burn up the ice this year.

6. Fred McDougal is playing on the Troy Polytenical team. Most of the team wear spring skates and have been practicing for a month on the tennis courts.

7. Bill Chartrand has played the game for 9 years and has never yet been on a championship septet; you will know how it feels this year, Bill.

8. We are glad to report that Andy Murtagh has finally decided to turn down the offer from Frank Patrick to play in the West.

The students of the Senior Department were favored by a visit from Prof. Cole, who condescended to dine with them, on the evening of the 28th of last month. The professor had fully intended lecturing to the student body on his discovery, "The (electric) globe that can count, speak, etc." To quote the professor in part. Owing to a very pressing engagement, he was unable to devote the entire evening to the boys. Moreover, to clearly comprehend the professor in all of his work, experiments are essential, and as he was made aware that our gymnasium was in "process of elimination," he decided that it would not be worth while, to break his previously made engagement, but promised to give them another date, early in February. It is evident, by this generosity on the part of Prof. Cole, that he is very anxious that the students should become acquainted with his discovery," which is altogether foreign to scientists, with the exception of myself undoubtedly the boys will look forward with keen interest to the professor's lecture and demonstration; this subject must be interesting for it is rumored that he will lecture in Peterborough from the 22nd inst. until Jan. 10th inclusively.

Of Local Interest

The following debates were held by the U. of O. D. S., since our last publication.

Nov. 13th Resolved: Students before being allowed to enter upon the course of studies for any of the learned or scientific professions should be obliged to take the complete course in Arts.

Affirmative: J. A. Fallon, W. J. Foley, A. B. Freeland.

Negative: A. L. Cameron, J. T. Gorman, J. A. Grace.

The decision was awarded to the negative.

Nov. 20th Resolved: Before committing itself to any definite Naval Policy, the Canadian Government should ascertain the wishes of the people through a plebescite.

Affirmative: W. A. Callaghan, W. A. Hayden, T. J. Hunt.

Negative: H. F. Moran, S. M. Trainor, S. M. Lally.

The affirmative established its case according to the decision of the judges.

Nov. 27th Resolved: International Arbitration wil lead to universal peace.

Affirmative: J. S. Duffy, J. A. Fallon, J. P. Bonfield.

Negative: Cornelius A. Mulvihill, G. F. Braithwaite, G. E. Brennan.

The negative won.

Dec. 7th. Resolved: Canada should have complete autonomy in Naval and Military matters when Great Britain is at war.

Affirmative: T. J. Kelley, F. A. McKinley, A. S. McLaughlin.

Negative: F. X. Burrows, Ewart Vincent Munn, H. A. Milot. The negative was awarded the debate.

Dec. 11th Resolved: There is not sufficient reason for the existence of a second chamber in Legislation.

Affirmative: Louis J. Guillet, C. E. Moreau, L. A. Landriau.

Negative: J. S. Cross, A. W. O'Neill, J. C. O'Keefe. The affirmative received the decision.

Owing to the tie between Queen's and Ottawa in the Inter-University Debate, held at Ottawa on the 5th inst., a special meeting of the I.U.D.L. was called on Saturday, the 9th inst. at Kingston. President Wylie of Queen's occupied the chair. At this meeting it was decided that a second debate shall take place between Queen's and Ottawa, at Queen's on January the 20th, 1912, in order that the tie may be broken.

Since the meeting a subject has been agreed upon, resolved: That it would be injurious to the interests of the United Kingdom to ratify the Declaration of London.

At a recent meeting of the U. of O. D. S. Messrs. James Kennedy and F. Winfield Hackett were chosen to bear the U. of O. pennant at Kingston on the 20th of next month and argue the negative.

In appreciation of the great work of the football team of 1911, and the marvellous showing that it made this year on the gridiron, the students of the University tendered a banquet to the Rev. Coach, Captain Quilty, Manager Kennedy and their squad, on the 22nd of last month.

None, other than the staff, the students and the representatives of Ottawa's papers were present; with the exception of Dr. O'Brien who is the College physician. At 8 p.m., the doors of the refectory were thrown open, and revealed the tables laden most sumptuously not only with delicacies but also with substantialities (in the majority), which one would not consider out of place, if he be acquainted with College boys and their voluminous appetites.

Before saying grace, Rev. Father Stanton announced that there would be no after dinner speeches, so that everyone would have no reason for worrying, but could proceed to do himself justice and relieve the heavy burden from the bowed legs of the tables, by the extirpation of their masticatory encumbrances.

However, Father Stanton, as coach of the team and director of the Athletic Association wished to take advantage of the occasion and thank the representatives of the press present for the good support, that they had given College this year, and also for their endeavors to promote nothing but clean sport.

After the banquet the Recreation Hall was repaired to, where games and contests were indulged in for the remainder of the evening. Mr. Stephen Bay Richards eulogized the triumphs of the U. of O. on the gridiron during the past season of the "Pigskin rustlers." The passionate outbursts of the old supporter and enthusiast, brought forth emotions of luculent delectation, and exuberant acclamations of approval which only ceased when the ponderous pillars supporting our renowned halls of learning threatened to topple to the ground.

The following was the programme: Mr. Trainor a recitation, Mr. O'Leary a song, Messrs. Lajoie and Hough a wrestling match, Messrs. Guindon and Gauthier a boxing bout, Mr. R. Guindon a recitation, Mr. W. Chartrand a song, Mr. Gallopin a declamation and lastly Mr. Munn, a short and decisive speech.

The evening was enjoyed by all and goes on that list that won't be readily forgotten in years to come, when we look back upon the days of '11, and recall "ye goode olde times."

The Inter-Collegiate Debate.

Through the kindness of Dr. White, Principal of the Normal School, the Inter-Collegiate debate between Queen's and Ottawa took place in the Assembly Room of that Institution. It was well that this hall was put at the disposal of the Debating Society as the seating capacity of the one which it has been customary to use on like occasions, would not have been sufficient to accommodate the large crowd. Professors of Ottawa University, and visitors occupied the seats on the ground floor, while the students of the University filled the galleries on both sides of the hall.

The subject of the debate was: "Resolved that the best system of taxation is that which imposes taxes on land values only." The representatives of Queen's, Mr. H. McIntosh, leader, and Mr. W. C. Clarke, M.A., argued in the negative, while the affirmative was upheld by Mr. J. Q. Coughlan, '13, leader, and Mr. A. G. McHugh, '13, representatives of Ottawa University. The Hon. Justice Anglin was judge of the debate, and occupying seats of honor were Rev. A. B. Roy, O.M.I., Rector of Ottawa University, Rev. J. P. Fallon, O.M.I., who is one of the honorary vice-presidents of the Inter-University Debating League, and Rt. Rev. Canon Corkery. Mr. S. Quilty was chairman, and acquitted himself admirably of the duties imposed upon him.

At eight o'clock sharp, the meeting was called to order. After reading the rules and regulations governing the debate, the chairman called upon Mr. P. Fink for a solo. Mr. Fink sang very well, and was heartily applauded. The leader of the affirmative was then called upon to speak, and the debate commenced. It proved to be very interesting and instructive, especially so, as "Single Taxation" is a live topic of the day. Arguments were plentiful on both sides; facts and figures were quoted to confirm or offset these arguments. All four speakers spoke clearly and articulated plainly; as a result every auditor heard what was being said, and listened with rapt attention during the hour and a half that the debate lasted.

Before the judge was called upon to make known his decision, Mr. Geo. Coupal sang a solo. He was amply rewarded by the smiles of approval and prolonged applause of the many young ladies present.

In giving his decision the Hon. Justice declared that the task of deciding the winners was not an easy one. He also, said in part:

"I was indeed glad to be able to listen to these young men give their opinions on this subject, and they can do nothing better than interest themselves in affairs of this kind. I am now in a position where I do not have to exercise my own judgment alone, having had assistance for some years. Some time ago, however, I occupied a position as judge, where I was called upon to frequently express opinions on matters of importance on my own responsibility, but seldom have I had a more difficult task than this one. I have only one criticism to make, and that is that the representatives on both sides seemed to forget that there are always two sides to every question. They were wrapt up too much in their own opinions. Notwithstanding this I must say that the visiting representatives had a slight advantage of the debate from a debating standpoint, but the College debaters argued the subject with a shade more knowledge than their opponents. Taking both these facts into consideration, I do not see my way clear to do otherwise than to decide the debate a draw."

Society Notes.

The French Debating Society under the able and popular direction of the Rev. Father Normandin, opened its series of weekly

debates on November the 13th, and judging from the first meeting the debating season of 1911-1912 promises to be a very flourishing one.

The subject of the first debate was: *Resolved,* that nationalism will have a great influence under the new government. The affirmative was upheld by Messrs. W. LeBel and A. Harris, while Messrs. J. F. Simard and R. Bélisle supported the negative.

At this meeting the Rev. Director made some very fitting remarks, pointing out the importance of a society which offers the advantage of learning to speak in public. Mr. R. Glaude, president of the society, in his opening speech upheld his reputation as one of our best orators.

Messrs. C. and E. Boucher, orators from the Junior Department, favored us with recitations, and we hope to hear from them again.

On November 20th: *Resolved,* that Montcalm was Levis' superior. For the affirmative Mr. Rattez, and for the negative Mr. Plouffe. Mr. Phillippe Cornellier was chairman of the meeting, and the judges were Messrs. A. Harris, R. Bélisle, J. Maynard and J. F. Simard.

At the same meeting a very interesting discussion was carried on by two of our friends from the commercial course. The subject was: *Resolved,* that Winnipeg has more of a future than Montreal. Mr. A. Gauthier for the affirmative vanquished his opponent, Mr. A. Gagnon.

On November 27th: *Resolved,* that a colony should contribute to the defense of the empire. Messrs. Perron and Courtois debated for the affirmative, while Messrs. H. Lapointe and N. Beauchamp argued the negative. The decision was awarded to the negative by the judges, Messrs. Gagnon, Plouffe, Rattez, Lachaine and Glaude. Mr. Harris acted as chairman.

Our Reverend Moderator, with the assistance of the executive of the society, has engaged the services of Mr. Colonnier, recognized as the best elocution instructor in the Dominion. Mr. Colonnier is to give six classes of elocution, and each one of the philosophers has been requested to prepare a recitation which he will submit to the professor. To mark the event of the last meeting before the Christmas holidays, Mr. Colonnier entertained an audience composed of the regular members of the society, of the Juniors, and of the Seminarians. The Rev. Rector and several Fathers were also

present. A great point in Mr. Colonnier's favor is that he was so highly appreciated by all that he made us forget tea, and we filed into the refectory ten minutes late.

At the annual meeting of the Washington Club, the following officers were elected:

Director—Rev. D. Finnigan, O.M.I.
President—J. Q. Coughlan.
Vice-President—J. J. Cusack.
Secretary—M. A. Killian.
Treasurer—R. C. Lahaie.

Junior Department.

A record beaten. Not in running, nor in jumping, nor in hammer-throwing but in rink-making. Never in the history of the Small Yard was there such early (almost unseasonable for Ottawa) skating. To have a sheet of ice for the second of December gave the Junior Editor of 1902 an occasion to boast. But what is the second of December to the twenty-first of November! To hear the ring of skates, the clash of hockeys and the thud of pucks before the feast of St. Catherine; before Yale and Harvard had played their Thanksgiving-Day game is a record that will take a deal of hustling and good luck to beat. Walter thought that Father Veronneau must have noticed that the fur of the foxes was thick this year, to have begun his rink so early. But where is our boasted rink now (Dec. 12)! Oh, the mild unkindness of that December thaw!

The smile that never comes off—Gr-v-l.

Why is it that McCarney and Farley have never been on speaking terms, ever since they both came to College.

Wonders never cease! McM-h-n has been suffering from a peculiar soreness in the heel (we hope it will not prove contagious) which, so far, has baffled medical skill to diagnose. As soon and as often as there is snow to be cleaned off the rink the torture seizes him and the best he can do is to view the shovelling and sweeping operations from the window. But strange to say the moment the rink is clean, the soreness disappears as sudden-

ly as it came, and he can then skate and play hockey without showing any outward signs of lameness. MacD-ld suggests that, perhaps, with a little severe treatment, there might be danger of him getting over these attacks but fears that the cure (for McM-h-m) might be worse than the disease.

It ought to be a source of consolation to Father Paradis and the Midgets to know that the thaw did not do as much damage to their rink as to the other.

During the two weeks' skating we had, the coach was able to make a rough estimate of the hockey material. The following look likely: Doran, Brennan H., Doyle, Fahey, Langlois C., Laferriere, Hayden, Sauvé, Gouin, McMahon, McMillan and Perron.

The schedules drawn up in billiards and pool "as a test of ability" are being played off with a great deal of seriousness, nervousness sometimes and interest. Make sure what section you will be in, after Christmas.

The Junior Editor feels sure that he is voicing the sentiments of the Prefects and all those connected with the Small Yard, when he wishes each and every student of the Department a Merry Christmas and a Happy New Year. He hopes to see you all back to College again after your enjoyable vacation at home.

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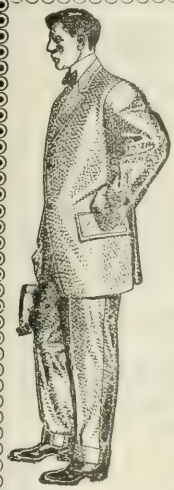

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